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THE ALL-INDIA JAINA ASSOCIATION

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The Jaina Gazette

Vol. XXX No. 4. | MADRAS: APRIL 1933. | WHOLE No. 330.

Four and Twenty Tirthamkaras.*

BY

C. R. JAIN.

THERE is a special fascination in the number four and twenty; the Hindus have twenty-four *avataras* (incarnations) of their favourite god, Visnu; there were twenty-four counsellor gods of the ancient Babylonians; the Buddhists posit four and twenty previous Buddhas, that is, teaching gods. The Zoroastrians also have twenty-four Ahuras who are regarded as "the mightiest to advance desire and Dominion of blessings!" These Great Ones are thus addressed in one of the sacred books of the Parsis:—

"Your blessings shall ye give us, all ye that are one in will, with whom right good thought, Piety and Mazda (are one), according to promise giving your aid when worshipped with reverence" (Yasna, li, 20).

But the more remarkable case of identity of thought between Jainism and a non-Jaina creed is furnished by Jewish Apocrypha which acknowledges exactly four and twenty

* Reprinted from *Risaba Deva* by C. R. Jain. This article explodes the wrong nations such as Jainism was founded by Mahavir, Jainism is an offshoot of Buddhism, Jainism is a rebellious daughter of Hinduism or that it is a compro mise between Hinduism and Buddhism.

" faces " on the Ladder of Jacob. The explanation given is as follows :—

" The ladder which thou sawest which had twelve steps having two human faces which changed their appearance—now this ladder is this age, and the twelve steps are the times of this age, and the twenty-four faces are the kings of the lawless heathen of this age. Under these kings will be tried (thy children's children and the line of) thy sons......" (The Lost Apocrypha of the Old Testament, pages 96, 98 and 99.)

Of course, the language would not have been apocryphal had it been a little more lucid! But the true interpretation of the passage is not difficult. The term heathen refers to the non-Isrælities ; and the lawless are those who have risen above the dead letter of the law, that is to say, who conform to the spirit of the teaching and who have rid themselves of the petrifying outer encrustation, namely, the mere rules and regulations of the scriptures. Hence, those who have realized the Self, *i.e.*, the divinity of their Soul, are the lawless, and their four and twenty kings are the four and twenty Tirthamkaras under whom shall be judged, that is to say, by whose standard, shall be judged all those who seek to attain salvation. In other words, the four and twenty Tirthamkaras are models of Perfection for men, who must raise themselves to Their standard to be ' saved.'

Such is the testimony furnished by the Jewish Esotericism, which is the only true side of their religion. Its true merit has been lost sight of owing to the allegorical vogue, which has estranged us from one another and from the Truth. When the true interpretation of the world's apocrypha is reached, the differences will simply melt away, leaving men gaping at each other, in sheer astonishment and wonder! Let the reader read ' The Key of Knowledge,' the ' Confluence of Opposites ' and ' the Glimpses of A Hidden Science in Original Christian Teachings,' to realize this great truth for himself.

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But the most remarkable case of this doctrinal identity is furnished by the Christian Apocalypse, where the scene and the surroundings are purely Jainist. An initiation scene is laid in allegorical style. In the centre of a huge hall is placed a throne on which is placed life *(Jiva)* that is Divine; round ahout the Throne are four and twenty seats on which sit four and twenty Elders, robed in white and wearing crowns of gold. In this Assembly is introduced the Lamb (the symbol of the soul characterized with supreme humility) that is to be initiated. In front of the Throne are four remarkable beasts: one of them is like a lion, another resembles an eagle, the third has the appearance of a calf, and the fourth has the face of a man. These beasts have six wings each, and are full of eyes all over; and they rest not night and day, but keep on blessing the One on the Throne.

Such is the scenic imagery of the hall of initiation. A detailed elucidation of it is to be found in the tenth chapter of 'The Key of Knowledge' and the seventh and the ninth lectures of the 'Confluence of Opposites'; but a brief explanation may be attempted here. The beasts represent the different kinds of souls that are embodied in the four elements (of matter), namely, the earth-bodied (represented by the lion, since he walks on the earth), the air-bodied (represented by the eagle who flies in the air), the water-bodied (represented by the calf, which is the young of the sea-mammals), and the fire-bodied (represented by the sun which is painted as the face of a man). Wings are a symbol for time, since it flies; and the number six is descriptive of the six *aras* of a half-cycle in which four and twenty Tirthamkaras appear and preach the Truth. Plainly put, the significance of the secret teaching is only this that Life is Divine, and its divinity is manifested most perfectly and fully in the case of four and twenty Tirtamkaras, who appear

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in a half-cycle of time, consisting of six *aras*, and preach the Noble Truth to and for the benifit of the souls embodied in material bodies! Why these higher truths were couched in the mystery language that is generally unintelligible to men, will be found explained in the books named above, and cannot be repeated here.

The *Tirtamkaras*, then, are only four and twenty in each half-cycle of time. But the number of *Siddhas* is very great. The Siddhas are exactly like the Tirthamkaras in all respects in so far as innate virtues and attainments are concerned. They are all omniscient, and endowed with exactly the same attributes as the Tirthamkaras. But They differ from the latter in this that teaching is not Their mission in life in the same way as it is that of the Tirthamkaras, and therefore They are not surrounded by the Pomp with which *devas* and men surround the latter.

The *Siddhas* are also referred to both in the Jewish and the Christian Apocrypha. In the former it is said:—

"And I Esdras saw upon the mount Sion a great multitude whom I could not number, and they all praised the lord with songs. And in the midst of them there was a young man of high stature, taller than all the rest and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly. So I asked the angel, and said, What are these, my lord? He answered and said unto me, These be they that have put off mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive palms. Then said I unto the angel, What young man is he that setteth crowns upon them, and giveth them palms in their hands? So he answered and said unto me, It is the son of God, whom they have confessed in the world."—II Esdras, Chap. II.

Briefly the explanation of the above half-plain half-

mystic account is this: by following the Ideal (in Jewish and Christian terminology, the Son of God) Souls are crowned into Divinity, and the number of those that have freed and shall thus free themselves from subjection to the inimical forces is countless. These are the *Siddhas* of Jainism!"

The Christian description of the Siddhas is given in the seventh chapter of the Book of Revelation in the 9th and 13th to 17th verses, and runs as follows:—

9. "After this I beheld, and lo a great multitude which no man could number......stood before the throne,......clothed with white robes, and palms in their hands.

13. "And one of the elders answered, saying unto me, what are these that are arrayed in white robes? and whence came they.

14. "And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. "Therefore are they before the throne of God, and serve him day and night in his temple and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst anymore, neither shall the sun light on them, nor any heat.

17. "For the Lamb that is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

This is undoubtedly the true description of the status of *Siddhahood*, in mystic script. For a detailed elucidation of the passage reference must, again, be made to the books already mentioned; for this is no place for the elaboration of allegorical exegesis. But it will interest us to know what Clement of Alexandria, who, according to Methodius, was

an immediate desciple of St. Peter himself, says as to the four and twenty elders of the Christian Apocalypse. He writes (see the Ante Nicene of Christian Library, Vol. XII, pp. 365—366) :—

"He then who has first moderated his passion and trained himself for impassibility, and developed to the beneficence of gnostic perfection, is here equal to the angels. Luminous already, and like the sun shining in the exercise of beneficence, he speeds by righteous knowledge through the love of God to the sacred abode, like as the apostles...... And although here upon earth he be not honoured with the chief seat, he will sit down on the four and twenty thrones, judging the people, as John says in the Apocalypse."

These thrones, then are intended for the greatest Teachers among men, by whose standard, or norm, men shall have to judge themselves if they want to attain to divine perfection. These are the Tirthamkaras whose number is identically the same as that of the thrones and of the Elders who are seated on them.

Concerning the excellence of the condition of the *Siddhas* (in Christian terminology, the Saved Ones) the Early Christian teaching mentioned the same characteristics of Their Existence in Nirvana as are given in the Jaina Scriptures :—

"There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Revelation xxi. 4.

"......in which there is neither sleep, nor pain, nor corruption, nor care, nor night, nor day measured by time ......eye has not seen nor ear heard, neither has entered into the heart of man, the things which God has prepared for them that love him."—A. N. C. Lib., Vol. ix. part ii, p. 50.

"For the incorruptible nature is not subject to generation; it grows not, sleeps not, hungers not, is not wearied,

suffereth not, dies not, is not pierced by nails and spears, sweats not, drops not with blood. Of such kind are the natures of angels and of souls released from the body. For......these are of another kind, and different from these creatures of our world, which are visible and perishing." —Ibid., p. 88.

About the permanence of the condition of Liberation it is said :—

".........and they shall reign for ever and ever."—Revelation xxii. 5.

The correspondence is marvellous in each detail! We may, then, take it that the number of the Perfect Ones, the *Siddhas*, is very large, while the Tirthamkaras are only four and twenty.

But what are we to say to those wiseacres who think that Jainism only came into existence in the time of Mahavira or at the earliest in that of Parsva Nath, and the earlier two and twenty Tirthamkaras are the outcome of the Jaina imagination? Some of these intellectual giants had at one time relegated the Jaina Creed to the position of an offshoot of Buddhism, that was deemed to have arisen in the sixth century of the Christian era! But to-day the historicity of Parsva Nath is beyond dispute. What is really remarkable about the Jaina account is the confirmation of the number four and twenty itself from non-Jaina sources. The Hindus, indeed, never disputed the fact that Jainism was founded by Rishabha Deva in this half-cycle, and placed His time almost at what they conceived to be the commencement of the world! They recognised His Divinity fully, acknowledged that He was Omniscient, and counted Him amongst their *avataras*. They give the same parentage of Risabha Deva as the Jainas do; they even agree that His son was the Emperor Bharata who lent his name to India, that is to say, after

whom India came to be known as Bharatvarsa. If this is not history and historical confirmatlon I do not know what else would be covered by these terms. There is even an old inscription in the Khandagiri Hill in which there is a mention of a consecrated Statue of the first Tirthamkara, Risabha Deva, that had been carried off by King Nanda Vardhana about 2400 years ago, and that was brought back to Kalinga (Orissa), by Kharvale, in the 2nd century B.C., from Pataliputra (modern Patna). This Statue most probably dated back prior to Mahavira's time, and possibly even to that of Parsva Nath.

As for the other *Tirthamkaras*, Arista Nemi is a name which is quite familiar in the Hindu literature including the Vedas, and he would appear to be identical with the twenty-second Tirthamkara who bore that name, but was generally known as Nemi Nath. Modern opinion is now veering round to regard Nemi Nath as a real historical person (see "Lord Arishtanemi" by H. Bhattacharya, pp. 88-89). In the Rig and the Yajur Vedas too, there is a mention of the Lord (see the Jaina Patha Pradarshak, iii. 94—107); but no historical details are given to fix the identity, which is, however, established by other references. The Hindu scripture, the Prabhasa (Skande) Purana distinctly acknowledges Nemi Nath, as is evident from the quotation at the top of this chapter. A reference to the seventh Tirthamkara, Sri Suparsva Nath, is to be found in the Buddhist literature which shows the existence of a temple of "Sappu" in Rajagrihi in Buddha's time (Lord Arishtanemi, p. 86). In the Rig Veda itself mention has been made of the first Tirthamkara, Risabha Deva, by name (Rig Veda, X. 12. 168), though the Hindus now interpret the text in a way to obliterate the reference. Hindu scholars are, however, not wanting who have sincerely felt the identity to be undeniable (Historical Gleanings, p. 76; the Jaina Patha-

pradarsak, Vol. III, Part 3, p. 106). It is interesting to note that Jaina writers have quoted many other passages from the Vedas themselves which are no longer to be found in the current editions. Weeding has very likely been carried out on a large scale. This may be accounted for by the bitter hostility of the Hindus towards Jainism in recent historical times.

Further references to Jainism are to be found in the Hindu books under various names. The term "*arhan*" repeatedly occurs in the oldest of the Vedas. There is also the text which is descriptive of Jaina Saints (Rig Veda X. 136-2 and Indian Antiquary, Vol. XXX. p. 280). as Dr. Webber admits. Jaina saints were also termed *sramanas;* and there is a mention, in the Rig Veda, of *sramanas* who interfered in the Hindu sacrifices ("Bhagwan Parsva Nath," p. 21). The sect of Vratyas mentioned in the Atharva Veda can, again, be the Jainas and none else. The term means the observer of vows, as distinguished from the performer of sacrifices which applied to the Hindus at the time, and has been commented upon by a learned scholar, Prof. A. Chakravarti, in the Jaina Gazette (Vol. XXI Part 6), and by Babu Kamta Prasad Jain in "Bhagwan Parsvà Nath" (see the Introduction). The Vratyas * were of two kinds, the saints and the householders. In the fifteenth part of the Atharva Veda there is a mention of a Maha (great) Vratya who must be one of

* Mr. K. P. Jayaswal gives the following account of the Vratyas in the Modern Review for 1929 (see p. 499): "The Lichchhavis ruled opposite Pataliputra in the district of Muzaffarpur. They are called Vratyas or un-Brahmanical Kshatriyas; they had a republican form of government; they had their own shrines, their non-Vedic worship, their own religious leaders; they patronized Jainism...........Mahavira was born among them. Manu condemns them as degenerates. Chandragupta's son, Samudragupta, who acquired the Imperial position for himself and his family by establishing an all India Empire, proudly describes himself as the *douhitra* (daughter's son) of the Lichchhavis."

the *Tirthamkaras*, and presumably Risabha Deva the first. He is said to have stood in one (*yoga*) posture for a whole year, after which at the request of certain *devas*, he occupied a seat furnished by them. The *devas* are also said to have attended upon him in his 'rambles'. As we shall see later on all this tallies with the life of the first *Tirthamkara* in a very remarkable manner. Not the least significant is the reference in the Yoga Vasistha (xv. 8) to Jainism, where Rama himself says:

नाहं रामो न मे वाञ्छा भावेषु न च मे मनः ।
शान्त आसितुमिच्छामि स्वात्मनीव जिनो यथा ॥ ८ ॥

[Tr. Rama said: I am not Rama (object of meditation for Yogis), nor (am I free from) desires; I wish to attain, in mine own self, the tranquillity of the Jina (Conqueror. i.e., Tirthamkara)!]

This shows that Jainism was flourishing at the time of Rama which is very very ancient according to Hindu reckoning.

The confirmation from outside Jainism of its sacred tradition is not to be wondered at. It is precisely what is to be expected of its teaching is really concerned with Truth, and the emancipation of souls. The explanation of the differences of the other religions with Jainism as well as with one another among themselves, is to be found in their resort to allegorical style, as has been explained in my works on comparative religion. The truth is that different on their outward surface, they are nevertheless at one with one another at the core, and present the same doctrine and teaching with Jainism.

These World-Teathers, the Jinas, or Tirthamkaras, it is to be noticed, are not worship-seeking, psalm-loving, prayer-granting, wish-fulfilling deities. Their religion forbids all these things. They will tell you to go away elsewhere if you want boons from Them! They only have Their teach-

ing to give, which at once demands the renunciation of all the 'good' things of the world, and will not, in any sense, encourage one's crying for them. Those who come to worship Them have to take leave of the world one day! There is no reason, then, why the Jainas should falsely insist on positing all the four and twenty Jinas! One World-Teacher would be quite enough for the Teaching. His example and footprints will be enough for men's needs! If the question was of granting boons or the prayers of the devotees, the larger the number of gods, the better it would be for mankind. But that is not the case here. As for the lustre of antiquity, the thirst for which is said to have moved the Jainas to invent the first twenty-two of the Tirthamkaras, the historicity of the first Holy Lord being established from the unassailable testimony of the Scriptures of Hinduism which comes from a rival faith, there could have been no occasion for Jainas to be worried over the matter. Important evidence, recently unearthed by the Archæological Department of India, abundantly shows the prevalence of Jainism long long before the age which the modern investigators have assigned to the oldest of the Vedas. A number of Statuettes have been recovered at Mohenjo-daro which are characterised by half-shut eyes, the gaze being fixed on the tip of the nose. "These stattuettes clearly indicate that...........the people of the Indus Valley in the Chalcolithic period not only practised yoga but worshipped the images of the Yogis." (The Memoir of the Archæological Survey of India).* This takes us several thousands of years beyond the date of the Statue of the first Tirthamkara, which was carried off by Nanda Vardhana in the fifth century B.C. These human Statuettes must be Jaina relics, as they are outside the Vedic Pantheon and Cult. But all this merely confirms what an astute and recondite

* See the "Survival of the Pre-historic Civilization of the Indus Valley," and the Pioneer, dated Nov. 10th, 1929.

scholar, Major J.G.R. Forlong, said years ago (see "Short Studies in the Science of Comparative Religion," pages 243-244) :—

"All Upper, Western, North Central India was then —say 1500 to 800 B.C. and, indeed, from unknown times —ruled by Turanians, conveniently called Dravids, and given to tree, serpent and phalik worship......but there also then existed throughout upper India an ancient and highly organized religion philosophikal, ethikal and severely ascetikal, *viz.*, Jainism out of which clearly developed the early ascetikal features of Brahmanism and Buddhism. Long before Aryans reached the Ganges or even the Sarasvati, Jainas had been taught by some twenty-two prominent Bodhas, saints or Tirthamkaras, prior to the historical twenty-third Bodha Parsva of the eighth or ninth century B.C. and he knew of all his predecessors—pious Rishis living at long intervals of time; and of several scriptures, even then known as Purvas or Puranas, that is, 'ancient,' which had been handed down for ages in the memory of recognised anchorites, Vanaprasthas or 'forest recluses.' This was more especially a Jaina Order, severely enforced by all their 'Bodhas' and particularly in the sixth century B.C. by the twenty-fourth and last, Mahavira of 598-526 B.C. This ascetik Order continued in Brahmanism and Buddhism throughout distant Baktria and Dacia......"

It would thus seem that the moderns have revised their methods of reasoning and research if they wish their inferences to accord with solid facts.

PRASNOTTARA.

BY T. L. VASWANI.

(Being answers to questions).

Q.—What room is there for 'yoga' in the hurried life of to day?

A.—It is true life to-day is hurried, excited, flitting from sensation to sensation. But just on this account, *yoga* is needed. For never may Happiness be found in the circle of sensations. To practise *yoga* is to rise to a consciousness which is above the sway of sensations. Yoga is literally 'union.' This union is achieved through 'awakening,' the opening of the "third eye," the "pragnachakshu," the eye of 'intuition.' When this eye is opened, the man becomes a rishi, a seer. And seers, rishis, are the true creators of history. To *jignasus* in ancient *asramas*, 'yoga' was taught by Rishis. There is need of such *asramas* to-day. Yoga, too, is a science. I regard it the supreme science, the science, of the Spirit. *Yogasya tatvam nihitam guhayam:* Profound is the Wisdom of yoga.

Q.—How would you name the Ultimate, the Supreme Reality of the cosmos?

A.—The Ultimate is *A-Nama*, (Nameless). Who may name the Nameless Mystery? Yet on the plane of manifestation, which is the plane of relativity, the Supreme Reality may be posited by several names. Posited, not defined. To define God is to deny God. Many beautiful names have been given in the world's scripture and the *Santbani* (the Wisdom of the Sages) to the Supreme. Of these many names, one which is, to my mind, very significent is the ancient word of the Rishis, *Tej-Bindu*. The supreme is the Point of Light, Light concentrated. This point of Light is the Light in all lights, the Light in all things and all living beings. It is the "Radiant

white Light" of the world's great scriptures. It is the "*Prabhu*" of the Sikh scriptures. The word "Prabhu," which suggests the word "*prabhat*" (Dawn), literally means Light. Over and over again we read in the *Sukhmani* the beautiful words:—"*Prabhu ka simaran.*" And these words I interpret to mean:—"Meditation on the Light" God is Light. And as one learns to medidate more and more on the Light, there dawns the day when the closed heart opens, and the Lotus blooms, and within the Lotus of the Heart is seen the Point of Light. A blessed day this:—and the soul bursts into Song of songs:—Eureka.

Q.—Which is the best religion?

A.—I know of no religion higher than the religion of unity and love, of service and sacrifice. Religion came not to divide but to unite. Religion came to reconcile and unite, to draw together and build. I see in all religions at their best the play of one Religion. This one Religion is the Universal Religion of Love. This one Religion is the living realisation of God as Love. Love is the note universal in all religions. It is the deepest note sounded by prophets and saints of diverse climes and ages. This is the teaching of the Vedas, the Upanishads and the Gita. This is the teaching of Guru Nanak and Sri Chaitanya. This is the teaching of Jesus. This is the teaching of Zoroaster and Mahomed, This teaching needs to be re-affirmed, re-proclaimed to-day. The modern world's need is piteous. So many creeds and sects. What will save civilisation is a vision of the Great Whole. It is the vision of Love. To set up cults and sects is to cut up the Great God into fragments. When will the warring world learn to worship the Lord of Love?

Q.—Many in the West, and not a few in India who are influenced by Western thought, reject the theory of re-birth as absurd. What have you to say about it?

A.—Say what you will against the theory: one thing may, I think, be safely said; the theory of re-birth is *not* absurd. The theory points to the great truth that the world is a school of experience. The theory of re-birth enshrines the eminently reasonable truth that development is due to experience. Heredity does not account for everything,—not certainly for genius. Genius does *not* beget genius. There have been boy-mathematicians and boy-musicians who have revealed "gifts" which are beyond the reach of heredity and environment. Such "gifts" are better explained by the theory of rebirth as "achievements" of a series of lives.

Q.—What is your attitude to Marx and his doctrine?

A.—For the man Marx I have great admiration. He was a great thinker,—a revolutionising thinker. He influenced Lenin. Lenin put into practice the doctrine of Marx. It is spreading to-day in East and West. The Marxian doctrine has economic and religious aspects. Criticise as you may the Marxian doctrine, you cannot deny that it reveals a beautiful love for the poor. Not without reason is Marxian socialism or communism popular with millions throughout the world. Marxianism has a strong attraction, too, for many in the East. Governments have not grappled in right earnest with the problems of hunger, poverty and mass-misery. Marxianism is strong in its appeal for mass-welfare. This appeal has a religious note. But Marxianism is, to my mind, weak on the side of metaphysic and religion. Marxianism rejects religion as "dope" and offers as a substitute nothing better than materialism. Man has hunger: yes. But this hunger is not alone for bread: this hunger is, also, for God. Marxianism will not satisfy man's hunger for god. The truth in Marxianism is taken up in the higher teaching of the Hindu sages who in all the ages have verified the vision:—*Tena tyak-*

tena bhunkitha : "Rejoice in God through detachment." Share material goods with others, say the Hindu seers, and rejoice in the *Atman* (Spirit). Marxianism has much to teach us: but its socio-economic synthesis needs to be taken up into a higher synthesis of culture and civilisation through *atmashakti* or life in the Spirit. A new spiritual synthesis, not the neo-materialism of Marx, is humanity's hope. The nations need is God.

Q.—Young India feels the fascination of the Russian experiment. Is not Russia the only country in the world, to-day, in which uuemployment does not exist? But your emphasis is on the wisdom of the Rishis. Wherein will that wisdom help India *practically*?

A.—Young India feels the fascination: I too. The Russian experiment has about it a note of faith which appeals to me. The Russian experiment is a challenge to the dominating, capitalist civilisations of the world. These civilisations are collapsing under the dead weight of their industrialisms and imperialisms. But do you think society can be purged of its sins and injustices and inequalities until the *heart* of the individual has changed? A system no matter how noble, a constitution no matter how carefully drawn, has after all to work through *individuals*. The *heart* must change, and the *mind* must be liberated. The tyranny of desires must break, if society is to be renewed, rejuvenated. Hence the value of the wisdom of the Rishis. It liberates the *mind* and the *heart*. To me the very names of our Rishis and Yogis like Yagnavalkya, and Patanjali, Bhrigu and Dattatrya, Dadichi and Jamadagni are fragrant with faith in the immaterial Force of life,—the Inner Energies, the Atmashakti,—which, I am convinced, must be awakened to purify and save civilisation.

Q.—The "White paper" has been a deep disappointment. What, think you, is the need of the Indian situation?

A.—I am not a politician. I think a disillusioned generation is growing up. I believe a new type of politics is emerging. The forces of chaos are advancing. Who will arrest them? Not abstract idealist. Not mere realists. But idealists—realists. Men who will respect the truth of fact and experience. Men who will realise the wisdom of "relativities." Swaraj, as I see it will not come as a "miracle" nor as a white parchment from Whitehall. Swaraj will be achieved through a new creative transformation of ourselves and the liberation of our own inner energies.

Q.—It is difficult to understand the Hindu Rishis' emphasis on *gnan*. We live, don't we, in a pragmatic period which emphasises the practical?

A.—Yes; but the "practical" divorced from Wisdom may easily become the bestial. *Gnan* is not theory. *Gnan* is wisdom or enlightment. The pragmatic period emphasises the values of "civilisation." But is there not a higher stage than that of "civilisation." Current civilisation is organisation by means, mainly, of the machine and money manipulated by brain-power. This civilisation is already breaking. A new socialisation, a new humanisation, is what the world cries for to-day. Is this socialisation, in which not only production but, also, distribution of goods and achievements will be ethical,—is this humanisation possible without a new culture of mind and heart? This new culture was named wisdom, *Gnan* or *Pragna* by the Hindu Rishis. The ultimate destiny of "civilisation" is a state of *Gnan* in which there would be a sympathetic understanding of others. The mind would then be blended with the Atman. Knowledge would become fellowship and culture fulfil itself in love.

177924.

REVIEWS OF BOOKS.

NAYAKUMARA—CARIU.

BY A. N. UPADHYE, M.A.

NAYAKUMARA-CARIU (Sk. Nagakumara-carita) of Pushpadanta, The Devendrakîrti Jaina Series, Vol. I; critically edited from old Mss., with an exhaustive introduction (in English), glossary, indices and notes, by Hiralal Jain, M.A., LL.B., King Edward College, Amraotti; 1933, pp. LXIV...210; price Rs. 6.

There was a time when the oriental scholars had to quench their thirst for Apabhramsa literature by collecting stray Apabhramsa verses, quoted by Prakrit grammarians and Sanskrit rhetoricians. With the advance of time the Jainas slackened, fortunately indeed, in their orthodoxy, and to-day a vast Apabhramsa literature, in various Jaina Bhandharas, is awaiting the critical inspection as well as operation at the hands of Prakritists. Though stray Apabhramsa works were published in a critical garb, in Europe, by scholars like Jacobi, and in India by Dalal and Gune and Gandhi, there was always felt a necessity of a series which would concentrate its attention on the publication of Apabhramsa works.

Prof. Hiralal Jain whose name is already associated with the survey of the present Apabhramsa literature (Allahabad University Studies Vol. I), has started two series, Karanja Jaina series and Devendrakirti Jaina series, which, as indicated by the published and proposed volumes, appear to be mainly intended for the publication of Apabhramsa works many of which are preserved in Karanja Bhandaras. Prof. Hiralal wants to make the work of the two series mutually collaborative under the General editor-

ship which has been entrusted to him. A happy beginning was made for the first series by the publication of Jasahara-cariu of Pushpadanta which has been beautifully and critically edited with introduction, glossary etc. by the eminent Prakritist Dr. P. L. Vaidya, Poona ; Sâvaya-dhamma. doha, which is edited with Hindi translation etc. by Prof. Hiralal, forms the second volume.

Nayakumara-cariu, an Apabhramsa work of the tenth century, is the first volume of the second series, which, unlike the first, 'has been started without any permanent funds,' and the editor relies on the good-will alround. The text, which has nine chapters, is construed from five Mss. the earliest of which is written in A.D. 1462. Each paragraph in the text is accompanied by a short summary in English ; it would have been better if the summaries were printed with the necessary diacritical marks just to suit the critical appearance of the whole work. In the introduction the editor has given the rules that have been his guide in constructing the text. More than once the Ms. D preserves many suggestive readings not incorporated in the text ; for instance, the reading pautta (pravrta) in D, for rautta of the printed text in IX, 20, 18, is certainly superior. In the introduction Prof. Hiralal has discussed various topics about Pushpadanta, his patron etc., and about Manyakheta, the place of composition, which was a cultural centre of the middle ages. A list of works, more than a dozen, in Sanskrit and Kanarese, dealing with the story of Naga-kumara is given in the Introduction. Under the caption, the poet's education, the editor has analysed the various references from the text that go to show how Pushpadanta was well versed in the different branches of human know-ledge and that his statement that he knew nothing of the various works of prominent writers of yore is a mere modesty. Then the editor has beautifully collected the

various details about the picture of the palace and public life as seen in the Nayakumara-Cariu. The political divisions tabulated in the introduction show the poet's acquaintance with the traditional geography; and one cannot be sure of the historicity of the ruling kings. The most interesting portion of the introduction is the editor's discussion about the Nâgas and Nâgaloka. He has collected available information from Hindu, Buddhist and Jaina sources, partly substantiated by epigraphic evidences. He arrives at the conclusion that Nâgas were men of flesh and blood and not merely a mythical name. They lived all over India, almost to the present day; but they ceased to wield any political power after the fourteenth century. Nâgas had an independent culture, and the Aryans entered even into matrimonial alliance with them. The present Nâga tribes of Nâga hills in Assam are probably the successors of the Puranic Nâgas. Pâtala indicated a low land, and their Bhogavati existed in the vicinity of the present day Nagapur. The study of Nâgas is very important for the study of Jaina culture; Parsvanatha, the predecessor of Mahavira, had some followers among the Nâgas as indicated by an incident in his life that Dharanendra and Padmâvatî, the heads of the Nâga-loka, came to his help. The analytical summary of the work gives a fair outline of the story. Prof. Hiralal has taken sufficient pains to give an analysis of the grammar and language of this book. The students, who come to study this book, it is taken for granted, are sufficiently acquainted with the characteristics of Apabhramsa language as given by Hemachandra; and we think it would have been sufficient if merely the differences from Hemachandrâ's rules were noted. We hope, this method would be adopted in the future vols. whereby much labour and space might be saved. The section on metre is a very valuable feature of the introduction and

it would be of great use to all the students of Apabhramsa literature. In the end there is an exhaustive word-index; every word is accompanied by its Sanskrit equivalent; in case the word is Desi attempts have been made to give its counterpart from some of the modern vernaculars; and for every word at least one reference to the place of occurence is given. There is an index of geographical names as well. Lastly in the notes the editor, in a very concise and judicious manner, has explained the various technical terms with quotations from standard authors.

Prof. Hiralal is to be congratulated for having started these two important series; and he is rendering a great service to the cause of Apabhramsa literature in particular and Jaina Literature in general. We hope that Prof. Hiralal will be able to edit all the proposed vols. with high standard and finish, as early as possible, with the co-operation of various scholars. Prof. Hiralal's critical edition of Nâyakumâra-cariu, with its learned introduction and patiently analysed indices, is a valuable contribution to Apabhramsa studies and the editor deserves all commendation.

If you desire to help

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NOTES AND NEWS.

THE ALL-INDIA JAIN ASSOCIATION.

It is a fact well-known to all our readers that the All-India Jain Association (the Bharat Jain Mahamandal) is the only institution which is open to all the Jains irrespective of sects and sub-sects. Any Jain above 18 years of age is welcome to become its member. The objects of the Association are mainly two, (1) Union and progress of the Jain community and (2) Preservation and propagation of Jainism. Our community has suffered enough by disunion and sectarian hatred and prejudice. We have lost much. Our greatness, influence and power are nowhere. We are rapidly decreasing in numbers. It is no exaggeration to say that there will be no Jain after two centuries, if we do not take effective steps to check the decrease and to add to the numbers. It is high time for the Jains to unite and work together for the welfare of the whole community. Let us forget our differences and think of the common features only. Let us work for the salvation of our community as a whole. To achieve this end all the Jains are requested to become members of the Association and give their suggestions for improving the condition of the community in all spheres. It is proposed to hold a session of the Association during the Christmas Season of this year. So every Jaina reader of this Gazette is requested to (1) Enrol himself as a member of the Association (2) Suggest a place for holding the Session, (3) Suggest the name of a prominent Jain for President. For full particulars regarding the Association, the readers may write to Mr. Chaitan Das Jain, General Secretary, All-India Jain Association, Malhipur, Saharanpur Post.

* * * *

SHRI KESARIANATH TEMPLE.

The President, S. A. Jain Mahasabha, Punjab, writes:

The flag hoisting ceremony by the State at Shri Kesarianath temple (Udaipore) to be held on the first of May 1933 is a serious encroachment on the rights of the Swetamber Jains of India. The news has caused great surprise and horror among the Punjab Jains and forbodes unpleasant estrangement of mutual relations. His Highness the Maharana of Udaipore, the Resident and the Agent to the Governor-General for Western States, Mount Abu have been requested to stop the ceremony to avoid unhappy consequences. The State has already captured the immense treasure of the temple amounting to several lakhs, and has caused litigation between the Pandas and the Swetamber Jains and this is the third attack which no Jain with the sense of self-respect can tolerate.

* * * *

SHRI BHARTIYA JAIN WIDOW HOUSE, AKOLA.

(ESTABLISHED BY SANATAN JAIN SAMAJ.)

The Secretary writes:—With a view to serve religion and the society every arrangement is made here. Widows are allowed to lodge and board here gratis. Should anybody know of a pregnant woman or a miserable one or one willing to remarry, he is requested to correspond with the above-mentioned institute. We can afford to bring the helpless woman to our institute at our own expenses.

* * * *

A VISIT TO DEOGARH.

We had the good fortune of coming over to Deogarh. Lala Nathu Ramji is really to be congratulated for the trouble he is taking for the maintenance and preservation of the

temples. Lala Parmanand takes a keen interest. It was very painful to see the temples in such a dilapidated condition. It really is the reflex of the Jain Digamber Samaj. We all wish that the temples be restored to their original glory. This place, besides anything else, may prove to be incontrovertible evidence of the pre-historic glory of the Jains. We hope the Jains all over India would stop all big Rathjatras, building of new temples and Prithishta and would do everything in their power to restore the monument to its original glory. Every Jain should consider it his duty to pay his homage to the glorious temple built by his ancestors. The management should make it widely known so that a very large number of people might congregate to consider the needs of the place and the community. A visit to the place makes one feel the real grandeur and high principles of the Jain religion which are written bold on every piece of stone to be found here.

14—4—1933
Deogarh.

LALACHAND JAIN, *Advocate.*
RATANCHAND JAIN, *Pleader.*
NANAKCHAND, *Advocate.*
SHIVA DAYAL, *Rais.*
SHRICHAND, *Military Pensioner.*
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